THE PACIFIC

A religious and family paper

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Pacific Theo Sem
Reading Room

THE THOUGHT OF GOD.

One thought I have, my ample creed,
So deep it is and broad,
And equal to my every need—
It is the thought of God.

Each morn unfolds some fresh surprise,
I feast at Life's full board;
And rising in my inner skies
Shines forth the thought of God.

At night my gladness is my prayer;
I drop my daily load,
And every care is pillowed there
Upon the thought of God.

I ask not far before to see,
But take in trust my road;
Life, death and immortality
Are in my thought of God.

To this their secret strength they owed
The martyr's path who trod;
The fountains of their patience flowed.
From out their thought of God.

Be still the light upon my way,
My pilgrim staff and rod,
My rest by night, my strength by day,
O blessed thought of God.

—Frederick L. Hosmer.

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Not every man who gets drunk commits murder. But every man who gets drunk commits suicide—to a degree. The drink shortens his life and weakens his powers, mental and physical.

It is work that gives flavor to life. Mere existence without object and without effort is a poor thing. Idleness leads to languor, and languor to disgust.

Selfish men may possess the earth; it is the meek alone who inherit it from the Heavenly Father, free from all defilements and perplexities of unrighteousness.—Woolman.

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A passion to be regarded as "too shrewd to be cheated" is likely to tempt the one possessed to use his shrewdness to the disadvantage of an unsuspecting customer.

As for life's successes—well, it is certainly wholesome to remember how many of them are due to a fortunate position and the proper tool.—Van Dyke.

It is one of the saddest if not one of the most comforting things in life that when people have caught a glimpse of the best, the second best can never again content them.—E. T. Fowler.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, May 7, 1903

OLD-FASHIONED BIBLE READING.

The Bible is a sectarian book, says the Attorney General of California. We do not believe it. We very much disbelieve it. But that is not the point just here. The Bible is coming to be neglected in the home where no Attorney General has a right to prohibit the reading of it, whether in good old King James' version or in the brand new and immensely improved American revised version. Other books are crowding the Bible to the wall. Lesson papers are thrust in front of the Bible and take its place. A great deal of miscellaneous and choppy information is learned in Sunday-school about the Bible, but the book itself stands on the shelf, for the most part, unread. We have got so accustomed to dilutions that the Bible taken straight is no longer the rule. We have a semi-superstitious notion that it cannot be understood without Dr. Miller's or Dr. Some-one-else's notes to make it plain.

We shall soon need someone to help us to break loose from our lesson helps. We are helped too much. We are helped so much that we no longer try to help ourselves. It would be a welcome change to many if they were told that for the next six months they should have no lesson helps, but only careful, continuous book-to-book reading of the Bible, for the purpose of getting a large and comprehensive view of its scope and meaning. What Thomas Nelson Page says of reading in general is especially applicable to the reading of the Bible. He says: "Get the sense of things, the human interest, and let the dates and valueless names take care of themselves." Let the stream of narrative flow without interruption; let the argument in prophesy or epistle be read without break; let us all, child and man, read, read, and still read, with only the necessary stops occasioned by marginal changes or resort to dictionary. Let us read with intent of finding the main drift, the central thought or purpose; let us read with eye upon the horizon, feeling after the book's far-off goal, and taking the shortest path leading thereto. This way of reading makes the Bible a new book; we feel its greatness, its charm, its reality and profound seriousness, its deep, warm humanness as we never felt them before. We discover that the Bible is interesting; we have got behind the impertinent explanations to the book that explains itself; we are coming to know the Bible by heart because we have at last got to the heart of the Bible. It is the old fashioned way, we long to see it the prevailing fashion once more.

Recently the young women of Stanford edited a number of the college paper. One of the interesting features was a letter from Mrs. Stanford to her girls, and the following extract should be widely circulated as revealing the mind of the great benefactress on the question of religion in its relation to higher education. "Finally, above all else, I would have her go out into the world a noble Christian woman. What is more pitiable than to meet a highly educated, cultured man or woman who is utterly devoid of any sense of obligation to an all-wise Heavenly Father for the many blessings bestowed upon the children of earth? One and all of us have been grieved by the assertion in public print that Stanford University was a godless institution. Therefore, I beseech you, one and all, to so live and act your part in life that you will be known as lovers of God and of the greatest of all teachers, our precious Savior." Certainly the desire of Mrs. Stanford is that the University be very far from being a godless institution.

The latest cure for certain diseases is the freezing cure. The patient is placed in a fur-lined metal chamber, and by means of liquid carbonic acid the temperature is reduced to 110 degrees below zero. The treatment, invented by M. Pictet, a Frenchman, is claimed to have cured many stubborn cases of lung, stomach and kidney troubles. We do not recommend the freezing cure to churches. We have seen something resembling it tried in certain churches, but the results were not successful. Diffident people, for example, are not helped by the freezing process. Give them the warm, glad hand.

It is very hard sometimes to say frankly that we do not know. Especially is this the case when we ought to know and are supposed to know. Then to save our reputation, we dishonestly look knowing and maintain an air of superior reticence that may be discreet but certainly is intended to deceive. Our punishment is, in part, that we finally deceive ourselves into believing that we do know, and thus make it improbable that we ever shall know.

A few days ago in China a man was convicted of crimes so atrocious that beheading was deemed too easy a punishment, and he was condemned to be crucified. As we read of his awful agony, we think at once of the shame and the torture on Calvary, where, on his cross, the gentle Lord suffered for us sinful men.

The Bystander.

New Voices.

With the advent of spring and its new flowers and beautiful days have come new voices from the East—Bradford, Daniels, Bridgman and Sheldon. The last named, to be sure, has not yet come, but is on the way. The addresses of Dr. Amory Bradford have been excellent incentives to better works among Congregationalists. The committee having in charge his itinerary kept him going with little rest during his brief stay with us.

The Bystander had the privilege of going to Santa Rosa with Dr. Bradford, where two helpful meetings were held under the direction of Pastor Rathbone, who is doing better work than ever in the Santa Rosa church. Nothing was omitted to make the meetings a success. Prof. Nash added much to the afternoon meeting by an address on "Education," which ought to have a wider hearing. It was an exceptionally fine analysis of the situation and contained some noble ideals.

It is probable that one of the best results of these meetings is the effect upon other denominations represented in the gatherings. It is a good thing now and then to tell the world who we are and what we have done. Dr. Bradford knows how to tell these things modestly and effectively.

The man himself is an interesting study. Sometimes he makes one think of Lyman Abbott, and again of William McKinley. Everybody likes him. His career has been notable. Before graduating from Andover he declined a call to State Street church, Portland, Me., and afterwards accepted a call to a little church in Montclair, N. J., where he has been ever since. In fact, he organized the church, which has never had another pastor. It is now one of the largest churches in the country, and probably counts more college graduates than any church East or West.

During his long pastorate—more than thirty years—he has won a reputation on both sides of the Atlantic. It is an open secret that the City Temple in London asked Dr. Bradford to supply that pulpit after the death of Joseph Parker. Dr. Bradford is the author of many books, all thoughtful and sensible, like the man. He was one of Beecher's boys and is an old and reliable friend of Plymouth church. His visit to this Coast has been an inspiration, and it is hoped he may return to us in the future.

The South.

From reports coming from the Southern part of the State one is led to believe, that, while we of the North produce earlier and better oranges, have a superior climate and a larger city, the people down there are leading us in vigorous churches. We have been talking of our big ten thousand dollar organ in Oakland, but the First Church, Los Angeles, goes us five thousand better. They have given up the competition in oranges, and are now raising big organs and church debts, and church buildings of massive proportions, made of beautiful stone. Religious conditions are in a vigorous state down there, and it behooves the North to step faster in order to keep up with the front rank.

The Emerson Centenary.

May 25th will be the one hundredth anniversary of the birth of Ralph Waldo Emerson. This occasion will be celebrated by elaborate exercises at Concord and Boston, and throughout the country.

Emerson has many followers in the United States. The contradictions, mysticism, originality, epigrams and sweet spirit of his works render him a writer of more than ordinary charm. Dr. George Gordon's article in the Atlantic Monthly for May, entitled "Emerson as a Religious Influence" is a notable contribution. He compares him with such contemporaries as Channing, whose "great influence for good is recognized among all enlightened persons," with Theodore Parker, James Walker, Prof. Park and Horace Bushnell. Dr. Gordon's reference to Professor Park is especially significant. He describes him as "one of the keenest minds, one of the greatest teachers, and an imperial personality." It is probable that Professor Park influenced, directly, more minds than Emerson. He was intellectually the equal of Emerson. Because he did not belong to the literati his influence was limited in certain directions. He gave himself to a definite work of religious instruction, but in this field he was pre-eminent.

His attitude toward the Ardower controversy checked, temporarily at least, his growing power. Dr. Gordon ranks Bushnell, as a religious influence, above Emerson, and as an educational force puts President Eliot above the Concord philosopher.

The American people put certain favorites, especially in letters, on high pedestals ,where they are idealized and worshipped, often with little discrimination, while others, who have done their work so close to our real and commonplace life, are overlooked. The truly great man is he who influences for good the greatest number. It is possible by this standard to find men greater than Emerson around us in our own times, men who have profoundly influenced their generation." The great world competes with Emerson through the colleges of the land; it competes with him in a signal and leading manner through his own university, in the making of men, in the creation and enrichment of the religious spirit, Emerson would be the first to confess that the great world thus meditated leaves the solitary seer far behind."

Hitherto Emerson's greatness has been tested by the polished mysticism of his sentences, and by the obscure rather than profound meaning of his really wonderful essays, but Dr. Gordon tests him by comparisons with the larger lives of practical religious power.

The Presbyterian Assembly.

The General Assembly, which will meet this spring in Los Angeles, will bring to this coast a notable company of religious workers. The Moderator, Dr. Van Dyke, will be received with much consideration by all denominations because of his eminence as a preacher, author and ecclesiastic. There is always a vigorous but wholesome contest for the office of Moderator in the Assembly, and it is probable the honor will fall on a Western man this time.

Dr. Chichester, who succeeded Dr. Barrows in the First Church, Chicago, and who recently passed to the church triumphant, has made for himself an enduring monument in Los Angeles, where he is remembered by all classes of people as a delightful man, and earnest pastor and preacher. It is such men as Dr. Chichester who make it possible for such a gathering to be held in cities like Los Angeles.

The love of friends is the moonlight of the love of God.

SCATTERED SHOTS.

Some time ago I went out to get some Easter decorations. I called at one place where the lady had some very beautiful flowers. As I saw her snipping here and there, I said, "Better not rob yourself entirely." Imagine how startled I was when she replied, "Oh, I'm not going to give my best flowers as these are just for church decorations!" She was such a generous-hearted lady, taking a deep interest in all church work, that such a creed naturally amazed me. I couldn't help but think of once when in Oakland a little friend and I were walking together and I said, "What pretty roses you have, Helen." "Yes, don't you want one, Tiglath?" "Yes, indeed, I should like one." "Well," she said, "which one do you want?" "Why, my dear, I want the one you wish to give me, of course." She looked at the two flowers in her hand, the one a beautiful La France bud, the other a rose already past its prime. After a little she said, putting the beautiful bud behind her, "Here, Tiglath, you can have this one!" Now isn't that a striking commentary on us "grown-ups." Our service for the Master should be clear of all selfishness. It should shine with a transforming light, radiant, and strong, masterful in covering all the details of life, yet so tender and sweet in its self-giving. Our best is none too good for him. Not how little may I give or do, but how can I afford to keep from doing my best and giving my all.

* * *

If in our work for him we would only show the same determinal spirit that the man showed who put our telephone line through here. Not that I commend his mean that we need today more undaunted boldness in methods; neither do I here condemn them. I simply mean that we need today more undaunted boldness in our religious work; in short, more of the "consecrated nerve" shown by the Apostle Paul. The incident is this: Some years ago a man, whom we will call Kent, came to F——. He landed there at 11:30 one rainy night. He said afterwards that he had less than $3 in his pocket at the time. But he evidently had unbounded courage and nerve buttoned up under his vest. A quiet, unassuming sort of a man; yet the glance of his eye and the quiet assurance in his voice, told you he had absolute confidence in himself. The set of his chin and general bearing made you realize, "Here is a man who can do things." After warming himself a moment he called the proprietor to the bar and they took a drink. Another one soon followed, and after the midnight supper still another. In the morning Kent and the hotel keeper had an eye-opener, and then another cocktail. After breakfast he said, "Now trot out your cigars, the best you've got in the house." By this time Kent had mine host well mellowed and he began to talk business. "Now, see here, I'm going to put in a telephone line from Y—— to S——. We'll make a stock company of it, and it'll pay us big. The miners over the mountain will jump at the chance of having a line in there, and will give us a good subsidy. Why, man, there's money in sight for us all. Now I'll have a big crew of men. They'll be around here quite a time. You treat me right and I'll have the boys board with you. All right, glad it's satisfactory. Now, who's your leading merchant? Mack? Does he handle all kinds of hardware? Good. Got his own freighters, has he? Better yet. Well, you introduce us." Mack at once became enthusiastic over the proposition. Kent then said, "Now, who's your banker? I'll pay my men in checks and I'm willing he should have the discount." The banker likewise "saw the point." The sequel? Well, the company was organized, and the line put through. The men, while near Y——, boarded at that hotel and the proprietor took stock in payment. Mack's teams did the freighting, he furnished supplies, and he likewise took stock. The banker discounted the checks and he took stock also. When the line was all finished and everything completed, Kent, who, of course, had kept a generous block of the stock for himself, sold out to the others at a good figure. Every one was happy, and the plan did really "pay big." Kent then went North, organized and promoted "Rattlesnake Mining Company," and made more money. Yes, come West, young man, and bring your nerve with you.

We almire the free spirit of true American grit and nerve. Why should we not carry that same dauntless, "won't fail" spirit into all our church work and religious life. Let us show the one standard for all life. We need to work more vigorously and sing more cheerily. Our aim should be to "keep conscience above comfort, duty above delight," and to be persistently faithful in every God-given task.

CHINA AND THE MISSIONARIES.

A long step has been taken toward internal peace in China by Secretary Hay in directing the commissioners of the United States at Shanghai to demand of the Chinese Government the insertion in the treaty in course of negotiation a clause defining the relations of American missionaries, and their converts, to the local Chinese authorities and the Chinese Government. Under this clause, Secretary Hay expects to remove, or at least minimize, the hostility felt by non-Christian Chinese and their governing authorities toward missionary work; and thus will be facilitated the Christianizing of China and the maintenance of peace and order throughout the empire.

A Washington correspondent of the Boston Transcript says:

"The two important features of the proposed treaty are those which fix the status of missionaries and prescribe the terms under which the United States will trade with China. Both are receiving the close attention of Mr. Hay. He has consulted Hon. W. W. Rockhill, who was special commissioner of the United States to China during the Boxer outbreak; missionary societies in China and the United States, and commercial men who have business with the Far East. The clause relating to missionaries has the approval of the men of the cloth and the Chinese Government, so that its insertion in the final treaty is no longer to be questioned.

"The right of Americans to engage in missionary work in China was first accorded in 1858, when Minister Reed negotiated a treaty containing the following article: 'The principles of the Christian religion as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to be good, and to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any persons whether citizens of the United States or Chinese converts, who according to their tenets peaceably teach and preach the principles of Christianity shall in no case be interfered with or molested.'"

"Sweeping as is this article, the Chinese have not always lived up to it. They have found it irksome, and they have suffered from the attitude which the mis-

sionaries have adopted in recent years. The latter have frequently interfered between the Chinese authorities and Chinese converts. These have sometimes assumed an air of superiority over their non-Christian brethren which has caused considerable feeling. The Chinese Government declared that the Boxer revolt was due entirely to the disagreement between the people and the Christian. 'Ever since foreign nations commenced propagation of their religion,' to quote an imperial decree, 'there have been many instances throughout the country of ill-feeling between the people and the converts. All this is due to the faulty administration on the part of the local authorities, giving rise to feuds. The truth is that the converts are also the children of the State, and among them are not wanting good and worthy people. But they have been led astray by false doctrines and have relied on the missionaries for support, with the result that they have committed many misdeeds. They hold to their errors and will not turn from them, and irreconcilable enmity has grown up between the converts and the people. Knowing that the converts are also subjects owing fealty to the throne, we ask how can they bring themselves to form a class apart and invite their own destruction?' "

"With a view to effecting a solution of the missionary question, the British Government, in its recent treaty with China, inserted an article which reads: 'The missionary question in China being, in the opinion of the Chinese Government, one requiring careful consideration, so that, if possible, troubles such as have occurred in the past may be averted in the future, Great Britain agrees to join in a commission to investigate this question, and, if possible, to devise means for securing permanent peace between converts and non-converts, should such a commission be formed by China and the treaty Powers interested.' "

"Secretary Hay did not believe it advisable to postpone the settlement of the missionary question, and therefore drafted the article which has proven acceptable to the Chinese Government. It amplifies that of the treaty of 1858. Missionaries are given the right to practice their religion in China, and they and their converts enjoy the privilege of teaching and promulgating their religion. The United States has specifically disclaimed any right on the part of missionaries to interfere between the converts and the native authorities. The purpose of the missionary is to make the Chinese not only good Christians, but good Chinese subjects. The Chinese Government, on its part, engages that there will be no discrimination by its agents against either missionaries or converts. The convert and the non-Christian will be absolutely on the same footing and no favor not shown to one will be accorded to the other."

DR. BRADFORD AT SAN JOSE.

H. Melville Tenney.

The churches of the Santa Clara Association rendezvoused at San Jose on Thursday afternoon and evening of last week to greet Dr. Bradford and hear his messages. Local pastors and churches of other denominations were also invited and were present at both sessions. The program for the afternoon began with an address by Prof. Nash on "The Recent Educational Congress at Chicago and Its Meaning to the Churches." It was a careful resume of the proceedings of this notable gathering, and the clearness and vigor with which he set forth the significance of the movement among our prominent educators to leaven the teaching of our so-called "secular schools," with the truths of morals and religion, gave a new impulse of hope to his hearers. It was a most fitting introduction to Dr. Bradford's theme, "The Coming Revival."

No analysis of this address can give any adequate idea of its character. It was noble in thought, forceful and finished in diction and delivery; but above all it was surcharged with rare spiritual power, and made a profound impression upon his audience. There were moments of hushed expectancy when it seemed as if the awakened consciousness of the invisible presence was to be succeeded by an open vision of his glory.

Signs of the coming revival were discernible to the speaker, in the "new spirit in education," in the trend of science toward the recognition of the spiritual, in the search everywhere after reality." The coming revival would not be in the old forms; hundreds in great assemblies moved to emotional excitements and decisions; he did not wish to criticise this, but believed it was largely a form of the past. The coming revival would issue in a deeper and wider realization of God—a God in his world as well as in the heavens, present as a factor in every life, incarnated anew in every one who would receive him, the comfort, the strength, the inspiration of his children who are already at home with him in this world. This God-consciousness would mark the progress of the soul toward the summit of life. The spirit in man would become more and more dominant, none the less conscious of its personal identity, more and more conscious of its personal immortality, but glad to rest in dependence upon the infinite spirit and to realize its possibilities in him.

The "practice of the presence of God" will be a means of securing this revival. The presence of God in nature will be realized until, as to Moses, not one, but every bush will flame with his glory. The presence of God should be recognized in the business and social world until sin is ashamed and slinks away, and all the artificialities and shams are burned up as with a consuming fire.

No one went out of that audience without a longing in his heart, and let us hope, a purpose in his life "to practice the presence of God" as he had never done it before.

A fine audience, including the mayor of the city and many prominent citizens, greeted the speakers in the evening. Dr. Adams, with his usual ease and virility, spoke upon "Truth and Freedom." His address was a sane, but most earnest presentation of the "freedom with which alone Christ can make us free," and made a most helpful impression.

Dr. Bradford prefaced his address with an introduction upon "What We Are and What We Stand for as Congregationalists." It afforded a little denominational spice, which was greatly enjoyed by his fellow-believers, and did not in anywise destroy the flavor of his address upon "Broadening Brotherhood." This was a splendid iteration and reiteration of brotherhood among men as the necessary deduction from the fatherhood of God. His theme swept him out of the domain of the individual and the church into that of the nations and their relations. His picture of the coming "federation of the world," with its capital at The Hague or at Geneva, will long be remembered as a prophecy for whose realization we shall ardently hope. But a consummation "so devoutly wished" can be realized only when the banner of the cross, with the consent of every nation, shall be lifted above the ensigns of all

peoples, and the Christ shall be recognized as "King of kings and Lord of lords."

The coming of these brethren made a red-letter day in the calendar of the church at San Jose, and is an inspiring illustration of the good our leaders may do, by giving themselves occasionally to this form of service.

SPARKS FROM THE ANVIL.

By Dr. John D. Parker.

Character comes from a word meaning to engrave. A simple block of rough marble is not very valuable, but a sculptor like Michel Angelo can chisel out a statue from a block of marble so valuable that it becomes historic. Character may be wrought in a human soul that receives the approbation of God, and of all virtuous beings. Nothing is more vital in this world than that a man can, under divine influence, form his own character. Philosophers do not tell us exactly how a soul is moulded into certain forms, but we know that volitions and feelings leave an impress on the mind. Water running through a water course tends to wear away the earth and change the channel, so thoughts and feelings passing through the mind leave their impress on the soul. All men are therefore forming character of some sort, and there is a tendency to fixedness of character. Men become good or bad permanently. Good character brings us a rich heritage—usefulness and enjoyment in this world, and in the next world life everlasting. We should never forget the words of the wise man: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

* * *

The term mystery comes principally from a word meaning "to close the mouth." When a man sees or hears something he can't explain he may be said to close his mouth, or keep silent. Paul speaks of the "mysteries which have been hid from the ages." Christ once said to his disciples, "it is given unto you to know the mysteries of the kingdom of heaven." Mystery is a necessary element of our religious lives. God is admitted to be the "Mystery of mysteries," and what thoughtful man marvels at it? It seems strange that men should complain of mysteries connected with our religious lives when the world in which we live is full of mysteries. No philosopher can tell how a blade of grass grows, or how a leaf is colored. Scientists cannot explain how the rays of the sun can come more than ninety millions of miles through space, said to be five hundred degrees below freezing point, and still never lose their heat. Meterologists claim that no one can explain how a cloud floats in air below the freezing point, when under the laws of condensation the water in the cloud ought to be condensed into drops and fall to the earth. Man should be humble and teachable, and not find fault because there are mysteries in the spiritual world.

* * *

Within the last few years there has been a great growth in men's knowledge of the Sabbath. The Christian Sabbath has been observed for centuries, still few clergymen were found who could explain how it is the Holy Day of the Fourth Commandment. In some villages the people were divided in regard to the day of the week on which the Sabbath should be observed. There is now, however, a great change coming over the world in regard to this matter. The Transfer Theory is gaining ground rapidly. A critical scholar in Biblical matters has recently found that Sabbatarianism is founded on a false translation in the Septuagint. Multitudes of clergymen now understand the Transfer Theory, and some are beginning to preach it in the pulpit. When a clergyman agrees to preach at a certain time and place he makes an appointment. When a stated time is set apart, as a day for example, to commemorate some noted event in history, it is called an Institution. Thanksgiving is an Institution, Independence Day, generally called the Fourth of July, because it is held on that calendar day, is an Institution. The Sabbath is an Institution, movable in its character, which was first placed on Saturday, but at the Resurrection was transferred to Sunday.

THE PITTSBURG CHURCH UNION CONFERENCE.

The joint meeting of the committees on church union held in Pittsburg, April 22, 23, resulted most satisfactorily to all concerned says The Dispatch. It was composed of a large body of earnest, devout, scholarly men. Some time and no little discussion were required to find a basis of agreement, but when once found it was adopted with the heartiest unanimity. The following is the report:

"The Congregational, Methodist, Protestant and United Brethren denominations represented in this meeting agree and recommend that a sub-committee shall be appointed by the General Committee to work out the preliminary details of a union, looking to the ultimate and complete organic union of these denominations in accordance with the following ideas:

"First—The formulated statements of doctrine as held by each of these denominations at present, although phrased differently yet becoming essentially the same, are to be affirmed.

"Second—The union for the present is to be expressed in the organization of a General Council, to be composed of representatives elected from the respective denominations composing the union, on some ratio of membership. This council is to have its powers and duties defined, but all legislative and judicial matters shall be referred to the general bodies of the respective denominations. The denominations shall retain their present name and their autonomy in respect to all local affairs, but they shall add to their official title the following: 'In affiliation with the General Council of the United Churches.'"

Rev. J. M. Weekly, the Secretary, says:

"This step in negotiations is of vast significance and will be far-reaching in relation to the denominations of this country. The sub-committee, consisting of five members from each of the denominations named in the report, appointed to work out the preliminaries of the Union, will hold its first meeting in Washington, D. C., May 27, next.

"The committees of the Methodist Protestant and United Brethren churches held a second meeting, which unquestionably brought the two denominations closer together, and will no doubt result in corporate union. They stand agreed on doctrine and polity. Not having the time nor disposition to discuss at this particular juncture the name to be assumed by the united church, the matter was referred to a special committee, which will meet in the near future to consider the question and to formulate something for the consideration of the joint committee and the bodies they represent.

"The most fraternal spirit prevailed in all the ses-

sions held during the entire convention and at no time in any of the discussions was an unkind word spoken."

The following committees were appointed to form into a Committee of the Whole to arrange the important details for the union. This Committee of the Whole will meet in Washington, D. C., May 27. It is as follows:

Committee Methodist Protestants: Revs. Drs. T. H. Lewis, D. S. Stephens, M. L. Jennings, F. T. Tagg and George Shaffer.

Committee United Brethren: Bishop J. S. Mills, Revs. Drs. W. R. Funk, W. M. Weekly, W. M. Bell, and J. W. Ruth, Esq.

Committee Congregationalists: Revs. Drs. A. H. Bradford, Washington Gladden, A. E. Dunning, S. M. Newman and W. H. Ward.

EDUCATED TO GLORIFY GOD.

By Rev. Chas. G. Paterson.

The people of this country may be classified thus: Those who have served their country, those who are serving, and those who will serve. In the last class are found over seventeen million school children. By tens of thousands of teachers, and at the cost of tens of millions of dollars annually, these young Americans are being educated in the public and private schools of the land, and with what end in view?

It is pathetic to see what sacrifices are laid on the altar of learning by many people in lowly life. Father stints, mother spares, sisters deny themselves, all in order that the boy who has been bright in the lower grades may have a higher education. The pathos is intensified when we come to know the motive that animates them all in the family counsels, and the end that they have in view. That this son may advance in life, in the sense of becoming conspicuous, that this son may be glorified and that they may be glorified in him—not always, but by far too often, for this the parents and sisters save and pray. Is it any wonder that their young man should emerge from college in due time, diploma in hand, and perhaps with admiring words still ringing in his ears, and visions of future preference before his eyes; but with a pride that grieves away the Holy Spirit, a conceit that has only complacent condescension for the claims of Christ, and a vanity before which he delights to burn his incense? Is it any wonder that America is full of choice young men and women who are achieving the conquest of worlds at the cost of the loss of their lives, absolutely regardless of the standing question of Jesus: What shall it profit?

But other parents pray otherwise, and for another purpose, other sisters save. That the son and brother may glorify God. This is the motive, the inspiration and the end in view for all his education. In early infancy the child is taught the love of his Heavenly Father; in youth the example of Jesus of Nazareth is kept always before him; with approaching manhood the claims of the Holy Spirit are urged upon him. In growing appreciation of the Divine love, with increasing devotion to the Lord Jesus, unconsciously experiencing the enlightening and strengthening of the Holy Spirit who is with him and in him, he is from year to year being educated to the immediate and future glory of God. Reverence for his body, development of his mind, and steady growth in spiritual graces, all prayed for and sought after, at first by his parents alone and then by himself in unity of purpose with them, these unite in producing for America a man well-pleasing to God, a joy to his loved ones, and invaluable to any community.

Parents who have the glory of God in view when educating their children meet with great discouragement. Today, so far as law-makers can do it, God has been put out of our schools. The Bible must not be read, much less taught, and the blessing of God must not be asked upon the delicate work of teaching the children. There is more than one kind of idolatry and more than one form of fanaticism; therefore it may be that twentieth century parents who make possible such practical atheism are dragging a modern Juggernaut Car to which they have harnessed themselves, but under which they cast, not themselves, but their helpless children, out of whom the spiritual life is crushed.

There is just one hope for the children and youth of our schools in the future; that is, that in the church and home they may come to know God. And in so far as the home is false must the church be more faithful. Her duty may be evaded in this regard, but her responsibility cannot be avoided. The church at work for the young through her Sunday-school is about the only organization that keeps the sense of the true purpose of education from perishing off the face of the earth. By force of circumstances this branch of church work has come to have an importance and to need an emphasis undreamed of two generations ago. The guilt of the altarless home is great, but it does not diminish the guilt of those in the church who know their Lord's will for the young and do it not. If it were not for the Sunday-school many children would hardly know so much as that there was a God. How then is it possible that their educated manhood should glorify God? The opposition of the day-school to things religious, and the indifference in all but a few of our modern homes, demands that the Sunday-school should have and be the best possible. A sympathetic minister, a superintendent with a high sense of his office, a body of teachers given to thorough preparation and of consecrated cheerfulness, the best helps and true new methods, all are needed today as never before, in order that the Sunday-school may in some measure insure that the education of the child shall be to the glory of God. The multiplication of Christian manhood is a high mission for any body of workers, and America's children sorely need the care of America's churches.

Who can measure the evil that has been done in the name of religion by the partisan use of verses of Scripture torn from their context? Few things seem to have incensed the late F. W. Farrer as much as this pernicious habit. He denounces "the ignorant tyranny of isolated texts, which has ever been the curse of Christian truth, the glory of narrow intellects, and the cause of the worst errors of the worst days of the most corrupt church."

It is good for us to cultivate our tastes, but far more important to cultivate our opinions. Our tastes are our thoughts about small subjects: dress, behavior, ornaments, amusements and the like. But our opinions are our thoughts about the great subjects of life. The world does not need our taste nearly so much as our good, sound opinions. The Pharisees being his judges, Jesus was certainly a man of bad taste; but his opinions on God and man have been the world's aspiration and inspiration ever since.

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson 7. **May 17, 1903.**

Paul Before Felix—Acts xxiv: 10-16; xxiv: 26.

Five days after the disappointment of the Jews, who had determined to kill Paul, his accusers appeared before the Roman governor, Felix, in the government house at Cesarea, by their representative, the orator Tertullus. This artful lawyer skillfully presented the case, putting forward three charges against the prisoner: (1) That he was a conspirator, inciting the Jews to sedition throughout the Empire; (2) that he was a notorious, schismatic; (3) that he was guilty of sacrilege. It is noticeable that he inverted the order of the charges, inasmuch as he was pleading before a Roman official. To the Roman treason was the first consideration; to the Jew the profanation of the temple. Paul answers the three specifications completely. His lawyer's training served him well, and he had truth on his side—a mighty force. The charge of treason is not only flatly denied, but a challenge issued in the assertion that but twelve days had elapsed since he came to Jerusalem, and an invstigation of his movements would be easy, since in a little more than half of that period had he been at liberty. We can trace his steps. The day after his arrival he visited James (xxi: 18); the next he entered the temple, having made the Levitical preparation, to inform the priest of his purpose to unite with the four men in performing the Nazaritic vow, and the following four days were spent in accomplishing this purpose. He was arrested on the seventh day, while in the act of fulfilling the vow with these men, and the remainder of the twelve days he had spent in custody. We need not follow the course of proceedings further, but glean some of the lessons that bestrew the passage, like border flowers about a garden.

1. An office carries a certain dignity within itself which commands the respect of citizens. Felix was no model governor. He was impervious and unjust. The people had been driven to extreme measures by his severity. Insurrections were common, incendiaries abundant, crosses lined the roads for the malefactors captured by the Roman soldiers, life was scarcely safe unless one was a zealot. Nevertheless, Paul recognized the position which Felix occupied, and respected the dignity of the office. By us, who largely elect men to official position, there should be great weight attached to the office, and corresponding care in the selection of those who shall fill it. The man who is governor should command absolute respect, and give more worth and dignity to the office he occupies. This ensures stability of government and secures the respect of the citizens. There is need of some lessons in reverence due to high office in our country. Our youth should not think they are at liberty to call our chief magistrate by his given name, still less by some epithet given in a political campaign, or by some epithet given in a political campaign, or by some admiring wag. The office carries sufficient dignity to do away with all familiarity of a questionable character, and this should be recognized throughout the land.

2. A man's purpose governs his actions to such an extent that it often can be detected by a disinterested party. Felix must have recognized the purpose which led to the disturbance at Jerusalem, and Paul's arrest, even though Turtullus tried to fasten a patriotic handle to the event. Paul's actions had been so determined by his purpose to attend the feast of Pentecost that he could appeal to them as decisive witnesses to his motive. History is doing a great work in discovering the purposes of the world's principle actors through the events of their times. Brusque Cromwell is exhonerated because his purpose was so lofty. Brilliant Napoleon is less valued because his purpose was so selfish. True estimates of character shine through pure purposes. They are the judgment seat before which every one shall be tried. Our lives will be shaped in eternity by the motive which governed them. What surprises await us on the judgment day. A man may glory in his deeds, and God may condemn his purpose. It will not be difficult to determine the latter when the former stand out in true perspective.

3. It makes some diffrence how one goes at things. The Jews declared that Paul was the leader of the sect of the Nazarenes. Turtullus used the term "sect" in a bad sense, indicative of a heresy. Paul was very willing to acknowledge himself a Christian, but denies that he is a heretic or had intention of leading a schism. He was worshipping the same God as his opponents, only he did so in a different and better way. They went at it in the old way; Paul went at it in a new way. This was important. There are some things which cause inconvenience if one clings to certain ways. The Oriental dislikes change, and does much as his fathers did. The Indians in South America still plow with a stick sharpened at the end. That is an inconvenience. They could accomplish more, reap more, save more by using a modern Deering plow. Some things, however, are vital, and clinging to certain ways in regard to them, affects us greatly. In certain parts of the world they write or engrave prayers on little wheels, and, attaching a crank to those, turn them rapidly for the prayer. Each turn is a prayer to the worshipper's credit. It makes some difference whether one employs this method or the one Jesus taught of direct and simple approach to God. It makes a vital difference whether we worship God as the heathen do, or in the way that he himself has revealed. It makes a difference whether one seeks salvation in a self-appointed way, or in the way that Jesus pointed out.

4. The development of conscience (v. 16).

One of the most remarkable evidences of the clear insight given to New Testament writers is in connection with the subject of conscience. For twenty centuries men of keen minds have striven to define or to locate this thing called "conscience," and it has been within a very few years that anything like definiteness has come about. Now, however, we are accurately knowing and placing it, and the correspondence between the best philosophical and psychological conceptions of conscience, and that of the New Testament writers is little short of amazing. Conscience is now recognized, not as a single or separate faculty of the soul, but as a form of self-consciousness. It has two chief abilities: 1st, To know the divine will; and 2d, to judge of the application of that knowledge to our lives; that is, to our conduct. The apostle's words are peculiarly impressive in this connection. The expression, "Exercise myself," is employed in no other place in the New Testament, and has an athletic reference. It means to train oneself, and implies all that course of severe physical discipline necessary in preparing for the games. The training of conscience implies two things: (11 An intimate acquaintance with God's will. It was part of Paul's work to ascertain this. Some of it had come through the Old Tes-

tament Scriptures which Paul possessed, more of it in the words and character of Jesus, and the spirit revealed it to the Apostle. We are debtors to the Apostle in this respect, for he has recorded much of great value to us in this line. He had to discover, we to appropriate. The training of conscience can no more be apart from Scripture than that of the mind from a text book. We must know; moral facts as well as material, spiritual law as well as physical. (2) This knowledge must be applied to conduct, and here the training or exercising oneself comes in. How severe that training, so as to have a conscience, which, full of knowledge of what God's will is, should be void of offence, that is, should be void of offence h. eyoj-a;
not be a cause of his stumbling, as a stone in the road against which one strikes his foot and for the moment destroys his equilibrium, we can learn by trying to copy the Apostle in his striving.

5. The defeat of justice.

The only fair course, after Paul's defense, was to dismiss the case and discharge the prisoner. But Felix, like Pilate, was not prepared to let justice have its rights, even though he could say, "I find no fault in this man." A close look will reveal the reason. Pilate feared the words, "If thou release this man, thou art not Caesar's friend." Felix had a similar verdict to face because of the charge brought against the prisoner (v. 5), and because the high priests was there to acquiesce in the charge. This Ananias owed his appointment to Herod of Chalcis. Quarrels between the Jews and Samaritan during his administration, led to a massacre of some Galileans, and a consequent attack upon the Samaritan villages, which the Jews plundered. Sent by Quadratus, the governor of Syria, accused of complicity in these ravages, Ananias appeared at Rome, and owing to the influence of the younger Agrippa, was cleared of the charges and returned to his high priesthood. He was a sympathizer with the Romans, and even incurred the enmity of the nationalist party for this reason. Felix would not care to have such a powerful official against him. So he put the case off with the excuse of v. 22, and Paul suffered imprisonment for two years as a result. Are these the species of influences by which the ends of justice are defeated in our day?

6. Stifling our conviction (v. 24-26).

This famous passag needs but a word from us, since it is so full of meaning to us all. The boldness of the prisoner, his tactful approach, his convincing sermon, his powerful application, show how the Spirit of God operates on speaker and hearer alike. But Felix stifled his convictions, and procrastination sealed his doom. It is safe to yield to conscience, at the right time; it does not wait on our convenient seasons.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

The Lad With the Loaves and Fishes. John vi:9-15.

(A meeting with the Juniors.)

It is well for Seniors and Juniors to meet in one Endeavor service now and then, for it will make the bridge shorter when the Juniors are advanced to be Seniors, and it will help to impress Seniors with the rising value of the Juniors. There are few things more full of hope than a well-managed Junior Christian Endeavor Society, for in the little voices blended sweetly in song and reverently lifted in prayer, there is a prophecy of the grown-up man and woman in the prayer-meeting and in the active membership of the church. The time to learn to be useful and to begin a public profession of Christ is when we are children. If we delay to start at the right time, each year will make the commencement so much harder. Christian Endeavorers older grown will do wisely and well to give place to the little ones and do everything possible to make them feel at home.

* * *

The subject is encouraging to Juniors for we have here the story of one of them—a lad—a little boy, who had early attached himself to the disciples and whose five barley loaves and two small fishes were wonderfully used by the Master for the comfort of many.

* * *

The Bible is everywhere full of encouragement to children to begin early in the service of God. What picture is more beautiful than that of the boy Samuel, taken early to the temple by his mother Hannah, and ministering before the Lord, clothed in the little linen ephod made like the priests', and wearing often the little coat renewed each year by the same loving mother, who brought it with her when she went up with the father to offer the yearly sacrifice. What more expressive of the right spirit of a true child trained up in the way he should go than that shown when the Lord called him in the night and he answered, "Speak, Lord, for thy servant heareth." What a contrast to the spoiled sons of Eli, the priest, by whose side Samuel ministered—who grew up disobedient, neglectful of God's house and service and in every way made themselves evil and vile. What a true childhood was that of Christ himself, who grew in wisdom and stature and in the favor of God and man and who, at twelve years, not only answered but asked questions of the teachers in the temple and was then eager to be about his father's business. This little lad was in his own way thus busy.

* * *

There is a great difference in children in this ministering spirit. The writer has in mind a little lad who seemed to have his chief joy in useful service. He was his mother's comfort at home and his teacher's and superintendent's and pastor's in the church. He always had loaves and little fishes about him when they were most needed. He was not large of stature, but he was never small in deeds. He went about everywhere running with nimble feet or riding his swift wheel, and was never so happy as when he was at some helpful task. He was hardly ever without a smile. He gave himself to Christ before he was twelve years old and united with the church, and whenever there was anything to be done that a boy could do, he did it cheerfully and because he loved to do it. When he left our church to go East there was a big vacant space in the church, the society and the Sunday-school. How few lads there are just like him. They either "do not want to" or they "won't" when needed either at home or in the church. Our Lord is assisted in many a miracle of grace and ministry by such lads as I have just referred to and hindered by such others.

* * *

It is a mooted question how early boys and girls should be urged to unite with the church, but statistics show that if the probability of their ever becoming Christians after the junior age is taken into the account, it is in not taking them in that the mistake is

made. The idea of the church as a lifeboat is being supplemented in our age by another, that it is a nursery of piety. The idea is eminently true. Peter told the Jews in his great sermon on the Day of Pentecost, that the promise was to them and to their children, and Christ urged the little ones to come to himself. Presbyterians view the baptized children of believers as already in the church and needing only to ratify the vows of their parents to be enrolled as church members. The plan of catechetical preparation for reception into the church, somewhat modeled after the confirmation classes of the ritualistic churches, is gaining in favor among the Reformed churches and has already been adopted by some pastors with hopeful results.

* * *

Little lads in godless homes have often led their unchurched parents unto Christ. Every pastor knows the power of a Sunday-school exercise in which children of worldly people take part to draw such inside the church building and often to the other services. A boy or girl may seem to possess an influence only equal to five barley loaves and two small fishes, but the Master can expand these into wonderful instruments of power. What can a boy do? Wonderful things if that boy be a David or a Josiah. What can a girl do? Much, if she be a Syrian maid or a Ruth. The Master can make use of any who is willing and has used hundreds and thousands not only to bring others to himself, but to be instruments of his in dispensing kindnesses of every kind. It is really surprising how much a little lad or lassie can do. How many things? Lads and lassies can sing and speak and run errands and make useful things and conduct meetings and be "beams of sunshine." They may not have actual loaves and fishes with them always, but they do have their equivalents. They have little capacities and powers which are capable often of as great multiplication as the loaves and fishes of this lad. Let no boy despair because he or she may seem to have few resources and little talent. It was plain loaves and fishes, simple barley loaves, the bread of the poor, and the plainest of fishes that the Master used, and he can so use our humblest abilities and our commonest gifts.

Woman's Board of Missions for the Pacific

Southern Branch.

EXTRACTS FROM MISSIONARY LETTERS.

From Mrs. Baldwin.

Brousa, Turkey, Feb. 23, 1903.

My Dear Miss Lyman: We have had much sickness in the school since we began last September, but so far all our children have been spared to us. In the school family we have twenty-three boarders now. It is well that our house is so near the school, for with all the extra work and the irregularities, some one has been needed to fill in the chinks, and if I should copy a few pages from my diary you would think that many days were made up of chinks.

Our girls have had abundant opportunity to learn lessons of mutual forbearance and helpfulness, and I was specially struck last week when a new case of sickness occurred to see that the one most ready to help was one who had been waited on for three weeks during a slow fever.

The winter has been unusually severe for Brousa, and we have had much snow. The poor have suffered greatly and calls for help have been many.

We have lost one from our circle whom we much loved and honored—the mother of our native pastor, Rev. D. L. Garabedian, the grandmother of four of our graduates. I have always called her "Grandma," and I miss her, for she always took a most lively interest in all my work, and was very sympathetic when I had trouble of any kind, or was overburdened with care.

I don't wonder that you were interested in the graduating class (eight girls received diplomas last year, taking for their motto, "Faithful, kind and true"). I can not report them as actively engaged in teaching, yet, for most of them were rather young, or at least not so mature as the former graduates. I hear quite often from the two who are not in the city. In her last letter, one of them says, "Every day I sing a few hymns from my English hymn book, that I may not forget them, and besides, I am learning some new ones in Turkish." This girl's father is deeply interested in the Truth, and quite ready to leave the old church, with its dead forms and ceremonies, so that she, too, will be able to follow the dictates of her own heart and conscience without opposition.

The other one writes, "How much I miss your dear voice and prayers! Here, it is very difficult to be a Christian, that is, in our family. They do not read the Bible, nor pray, and it would be so different could I be with you all the time!" In a previous letter she said she was persevering in the reading of the Bible in course. Two others of the eight have done some work as substitute teachers. One is soon to leave for Egypt, where her relations assure her she can easily find a place to teach, another assists her parents in orphanage work, the seventh is adding to her Armenian and English a course in French, and the eighth is supplementing her book knowledge with lessons in cutting, fitting, sewing, etc. Three of the eight are still members of my Bible class on Sunday, which often numbers twenty.

* * *

From Miss Helen E. Chandler.

Madura, India, February 28, 1903.

I wish you could look in upon us now here at the boarding-school. You would have a chance to see at a glance some of the kinds of work we are carrying on, and also have a chance to see what we have to endure every year from the government inspectors. I am sitting in one of the class-rooms, the only one which we have been able to devote to the High School classes, and the doors are open so that I can look down through the main hall. Girls are standing at individual blackboards all down the length of the room showing the inspectors how well they can put a sum on the board as a model for a class. All these girls are being trained to become teachers. No school is recognized unless it is under government supervision, and government offices cannot be filled by any who have not passed some government standard. So if we want pupils, even girls, we must follow the government code.

This year we have nearly two hundred and thirty boarders. Recitation rooms have to be transformed into dormitories at night. We are consoling ourselves with the thought that after we come down from the hills we shall find the new building, Capron Hall, all built and ready for occupation. A month, perhaps, will be needed to make ready for the opening, and then we will no longer have to complain of unsufficient quarters. We are not sure where we are going to get the money to furnish the new building, but donations are

coming in slowly. The building is really a very fine one, and I am sure it will be one of the sights of Madura as well as being what the school has needed for a long time.

Now I want to tell you of my schools for Hindu girls. The work of the year has been a pleasant work on the whole. I have become more interested in it as time went on. I have some very good devoted teachers and responsive children. It was a pleasure to find how hard some of the teachers had worked over the Bible lessons.

In some classes the children knew many of the stories which I called for, especially one little Mohammedan girl, who at first refused to come to our school because we taught the Bible. But the girl's parents told her that there was not much difference between their Bible and ours, and so she keeps on coming, and knows more about the Bible than many of the others. In one school the children love to play having meeting, and they beg the teachers to let them have the hymn-books. The headmaster hesitated at first about letting them have their little meeings, for fear they would do it irreverently, but they were much in earnest, and really went through with the simple program in a good spirit. It was a chance for unconscious seed-sowing, for children who do not come to school were drawn in and heard the Bible stories. The little school girls did not realize how they were doing good. People ask me if we have conversions. I cannot say that we do, for the girls leave us before they are twelve years old. But I am sure the leaven is working and that the girls' characters are changing. Some of the parents told one of the headmasters that they preferred to have their children go to our school rather than to a good school conducted by Hindus entirely because the girls that came to our school learned to be more quiet and polite and "meddled less in other people's business." At the promotion examination one girl in the Bible examination was able to answer every question of the twenty put to the class, and was able to repeat any verse I called for. I am giving special prizes for work in Bible this year, and also for regular attendance. This matter of attendance is a difficult one to deal with, because parents don't care whether the children attend regularly or not.

This year I am hoping to make some needed repairs on the different schools. The West Gate school is only a native house. The floor is very rough and uneven, and must be remedied at once. If I had two hundred or more dollars I could put an upstairs addition, which would be a great help, and make the school brighter and healthier. Other schools need new beams, or a wall to keep out objectionable people at night. The list is endless. I mention these because you asked my needs.

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Our Southern branch has secured as a special gift $300 for a Pomona College room in the new College Hall of our International Institute, Madrid, Spain.

Mrs. Alice Gordon Gulick writes:

"The pleasant past, full of inspiration to me and of helpfulness for the general work cannot be taken away, and I am sure where you have placed so much of your money and interest your hearts will still follow with prayer and hopeful interest.

"We are gratified to learn from Pomona College that they will have a room in the new building, so after all California will be in it, and by and by we shall need photographs and literature from the W. B. M. P. to put into that room, for their faith, their gifts and their love have surely had a share in bringing about these good results."

* * *

At the recent annual meeting of the Southern branch of the W. B. M. P. Mrs. H. H. Daniels of Redlands was elected Secretary. The President, Mrs. J. H. Williams, will sail with her husband from New York May 7th on the Hamburg-American steamer "Pheonicia" for Naples, touching points in Spain, Italy and Switzerland, having a tour through Holland, Belgium and France, and some time in the British Isles, the Redlands Church having granted its pastor a six months' vacation for this trip. During her absence Mrs. Daniels will care for necessary branch work.

Book Reviews.

"Life Secrets," by Dr. Henry Foster. Many in different parts of the world will have a special interest in this book, for as they read, a vision will come to them of one who as God's servant helped them in their time of need. The author was noted not only for his benevolence, but also for his skill in diagnosis of physical and spiritual ailments. We have here the choice words of one who knew man, and who walked with God. F. H. Revell Co., Chicago. $1.00 net.

"Eighty Good Times Out of Doors," by Lilian M. Heath. In this book, the author of "Eighty Pleasant Evenings," has suggested new ways and means for outdoor amusements. The sports of different nations and classes are made to pass before our minds. We see the children at their play, and are helped in our efforts to care for and amuse them. See elaborate Easter drill, 53 pages, singing games and game of educational value are found. See account of the Chicago Campus Fete on page 13. Happy are they who can turn our thoughts towards nature, and help us and our children love more the outdoor life and sports. F. H. Revell Co., 63 Washington St., Chicago. 75c net.

"Maternity," by Mrs. Emma F. A. Drake, M. D., cloth, 50 cents net. Vir Publishing Co., Philadelphia, Pa. The author, herself a wife and mother and practicing physician of large experience, has furnished in this little volume a most valuable guide and handbook to the large class of women who need that varied and helpful information which allays anxiety when approaching maternity and which delivers from peril in that critical period. This book, in plainness and purity of diction is properly associated with the now famous Purity Books in the Self and Sex Series, written by Sylvanus Stall, D.D., and published by the same company.

"Sundays and Week Days With Children," by Mrs. Virginia J. Kent. The children of today should have all the help that the practical, earnest, enlightened Christian spirit of our time can give to them. For twenty-six years the author of this book has loved and taught children, getting an ever deeper insight into their lives; and here we have the material which she has found most helpful in her blessed work. The recitations for special occasions are gems. The hymns for the little folks are treasures, which many parents will gladly welcome. The thoughts for older folks are wonderfully adapted for reading to children; see Faith and Story about Faith on page 60. F. H. Revell Co., Chicago.

"Studies in the Life of Paul," by William H. Sall-

mon, M. A. The wide acceptance of these studies has called for this revised and enlarged edition. The pastor who would write sermons on the life of Paul, the Bible student and Sunday-school teacher will find this book very suggestive and helpful. It is a study of the character of Paul. Its bibliography is valuable. Its gathered thoughts and quotations from hymns are worthy of praise. "The close of Paul's life is veiled from our eyes, but no cloud dims or ever can dim, the splendor of the service of that life for God and for hunmanity." The International Committee of Young Men's Christian Associations, New York. Cloth, 40c. Paper, 25c.

The special features of the May number of the Review of Reviews are illustrated articles on "The Louisiana Purchase Exposition," by Mr. Frederick M. Crunden; on "St. Louis—A Strong Western City," by Mr. William F. Saunders; on "Giant Ships for Our Oriental Trade," by F. N. Stacy; on "The German Municipal Exposition," by Mr. George E. Hooker; and on "The Right Hon. George Wyndham, M. P., Champion of the Irish Land Bill," by W. T. Stead. Prof. Frederick J. Turner writes on the significance of the Louisiana Purchase"—a topic which is also treated in the editor's "Progress of the World"—and there is a brief forecast of the important conventions and other gatherings of the coming months.

"The Background of Mystery." A sermon by Henry Ward Beecher. Pilgrim Press, Boston. 25c net. The selection on our cover page last week was from this sermon. We quote a few lines here: "A child at the foot of a mountain and the father at the top cannot see alike. The child is embosomed in shrubs and trees, and is enveloped in darkness; the sun comes to the valley where he is, long after it strikes the mountain top; it passes from the child's sight far earlier than it does from the father's; and the view of the surrounding country which the child gets below is not to interpret that which the father gets above. So our conception of finite love is not to interpret God's conception of infinite love. How little do we understand perfect love, infinite love, out of which all the universe is born, by which it is governed, which converts pain and sorrow to helpful uses! Earthly love is most beautiful, to be sure; it is as yet uncrowned. But what is the love of the Infinite? What is love to a heart that can take in ages and the race? What is that love which is unfathomable, and which includes infinite tenderness and infinite compassion?"

Leading in interest, as well as order, in the May Century is Arthur Schneider's story of his sixteen months' close connection with the Sultan of Morocco. The American artist was the instructor and daily companion of the Sultan from November, 1900, to March, 1902, an intimacy never before permitted between an Eastern despot and an American citizen. Henry Loomis Nelson, one of the best equipped critics of public affairs in the United States, tells of "The Hampered Executive." "It is difficultt for the ordinary citizen to understand," writes Mr. Nelson of this important phase of our national life, "why the President cannot accomplish any desire or effect any purpose which he may feel or upon which he may determine." And from this text Mr. Nelson goes on to explain and define the probabilities and limitations of the American presidency. Ray Stannard Baker's Great Northwest series this month takes up "The conquest of the Forest" in what one critic calls his "crisp and picturesque way." The story of the Great Northwest forest, a continent long, two hundred miles wide, is as thrilling and fascinating as any tale of adventure, and Mr. Baker has been able to transfuse into a magazine article something of the spirit of the mighty woods.

"The Heart of John Wesley's Journal," edited by Percy Livingstone Parker. There is no book in existence that gives so exact and vivid a picture of Eighteenth Century England as this record he kept of his daily experiences. Rev. Hugh Price Hughes says in the introduction, "He who desires to understand the real history of the English people during the seventeenth, eighteenth and nineteenth centuries, should read most carefully three books: 'George Fox's Journal,' 'John Wesley's Journal,' and John Henry Newman's 'Apologia pro Vita Sua.' Wesley is one of the most strenuous ethical figures in history, and literature has no other such record of personal endeavor as that contained in these pages. To make that record accessible to every one is the object of this book." Macaulay said of Wesley: "He was a man whose eloquence and logical acuteness might have made him eminent in literature, whose genius for government was not inferior to that of Richelieu, and who, whatever his errors may have been, devoted all his powers in defiance of obloquy and derision, to what he sincerely considered as the highest good of his species." This condensed edition will, for popular purposes, answer all important ends; and will give the English readers for the first time an opportunity of reading in a handy form one of the most important, instructive, and entertaining books ever published in the English language. F. H. Revell Co., Chicago. $1.50 net.

"A Maker of the New Orient," by William Elliot Griffis, D.D., L.H.D. Under this attractive title the versatile and well-known author whose ministerial antecedents are disclosed in his title of Doctor of Divinity, has given us an interesting biographical study of one of the Christian missionary teachers who exerted a powerful influence upon the dawning Christianity and recent movements toward the Westernizing of the middle kingdom and the Mikado's empire. Samuel Robbins Brown was one of that brave band of disciples who followed Morrison into China and afterward went to Japan, the life history of whom has now become a part of the records of the making of the new Orient. The book opens with his birth in 1810 in East Windsor, Conn. His mother was a woman of rare Christian virtues and a writer of hymns, one of these, "I love to steal away from every cumbering care," has permanently enriched the liturgy of the church. The story of the boy's youth, his young manhood, his struggles for an education, his entrance into the ministry through Yale College and Union Theological Seminary and then his choice of the missionary life, is all interestingly told as are also his experiences in China and Japan. His chief usefulness was in the training of native workers and his translation of the New Testament Scriptures into the language of Japan. Dr. Brown initiated Protestant Christian education among the Chinese and pioneered the Woman's College in America. All these labors which contributed so much to the new Orient are graphically portrayed in the book, which is worthy of a wide circulation. F. H. Revell Co., Chicago.

If you would enjoy your blessings share them with others.

Church News.

North Berkeley.—On the first Sunday of May, six united with church.

First, San Francisco.—This church received nineteen members at the last communion.

Sacramento.—Sunday, April 26, 1903, the First Congregational Church of Sacramento extended a call to Rev. James A. Chamberlain, D.D, of Newark, N. J. to become their pastor for one year.

Redlands.—Mr. Albert W. Palmer, a member of the Yale Divinity School, will supply the Redlands Church for four months during the summer in the absence of the pastor, Rev. J. H. Williams, in Europe.

Bethlehem, San Francisco.—The first anniversary of Rev. J. A. Hollars' pastorate was held the last Sunday in April. During the year 19 have been received into membership—six on confession. The Sunday-school has doubled. The audiences morning and evening are good. The church has been repaired at a cost of $1,300. There is a balance in the treasury.

Benicia.—Sunday, May 3rd, completed three years in the pastorate of the Rev. B. M. Palmer with this church. Eight were received into fellowship, all but one on confession. Sixty have united during these three years; but death, removals and correcting of the rolls leave only 73 resident members. The church and community still feel the effects of the strike, which lasted eight months.

Etna.—The Congregational Church of Etna and Congregational interests of Scott Valley lost a valuable helper and enthusiastic worker by the death of Mrs. Mary E. Rand. Mrs. Rand has long been one of the mainstays of our church here, and her loss will be seriously felt in many ways. The parsonage has just received a coat of paint, and we venture to say it is as pretty a mountain parsonage now as any in California. The pastor attends the Congress at Seattle, while his wife visits in San Rafael during May.

Paso Robles.—The church and community have been richly blessed in the labors of the Rev. C. S. Billings among us during the past week. The union meetings drew a large and increasing attendance, and a number of hopeful conversions have been the result. The churches have been brought into closer fellowship, and their members given fresh courage for their work of winning souls in this most difficult field. All regret that our brother could not have remained another week with us, but we hope to have him for another series of meetings next fall. He has a rare gift of interesting children and young people, and making the gospel message clear to all.

Petaluma.—The service of the Lord's Supper was held in the Petaluma Church Sunday morning. Thirteen united with the church, eight on confession of faith and five by letter. An individual communion set was used for the first time, with great satisfaction to all. The condition of this church is steadily improving, and the outlook is exceedingly hopeful. Holy Week special services were held with splendid results, in fact the above additions are largely the outcome of these meetings. Congregations are large and the influence is widening. The Sunday School, which two years ago averaged about 55, reached an average attendance of 116 for the month of April. This is not a spasmodic, but a steady growth; the attendance Sunday was 125. The financial condition of the church is very satisfactory, there not being an outstanding unpaid bill. The offerings for benevolences have been good.

San Francisco, Richmond.—The members and friends of Richmond Congregational Church gave a testimonial reception last Friday evening to the Rev. Philip Coombe and Mrs. Coombe and family, and presented them with a costly cut-glass rose-bowl. The Senior Deacon, Captain H. W. Turner, made the presentation speech, in which he said that the social gathering and gift were tokens of esteem from those who believed the Lord would give greater compensation, would reward more bountifully, than they could, who wished for the family the best blessings that God could give. Mr. and Mrs. Coombe made grateful and appreciative response for the kindness thus manifested and for the valuable gift they had just received. The Sunday School rooms, which were carpeted for the occasion and arranged as parlors, were beautifully decorated with growing plants and cuttings from a great variety of flowers and foliage. An excellent musical program was well rendered by Master McCan, the Misses Maud and Margaret Maguire, Edith Coombe and Willie Finley and Messrs. Frank Beasom and Fred Brock and Mrs. Coombe. A generous supply of refreshments were served to all present at the close of the exercises. The reception was a great success in honor of a pastorate of nearly ten years.

Notes and Personals.

Rev. H. F. Burgesson has lately given an illustrated lecture on his European tour. An interested audience filled the church.

Died in Palo Alto, Cal., on May 4th, of typhoid fever, Florence, the only daughter of Rev. Mr. and Mrs. C. G. Baldwin, aged twenty-two years.

During the absence of the superintendent of the Sunday-school work in the north, all correspondence will be promptly attended to and orders for Children's Day supplies filled.

The annual meeting of the Upper Bay Association of Congregational churches will meet with the church of Rio Vista, beginning Tuesday, May 26, at 9 a. m. There is a full program. Rev. J. K. Harrison and others will speak on missions. There will be reports from the Pacific Coast Congress.

Rev. William Rader recently delivered his lecture "Labor and Liberty" in Santa Cruz, at the invitation of the Mayor and leading members of the Merchants' Association. The Surf and the Sentinel of Santa Cruz refer to the occasion in complimentary terms and commend the spirit of the address, which was listened to by a large audience in the Opera House. Rev. J. R. Knodell of the Congregational church presided. This address which has attracted more than ordinary attention, will probably be published by Revell & Co., Chicago.

The ministers of San Francisco and vicinity had the pleasure of welcoming at their Monday meeting W. C. Pearce, International Field Worker for the Sunday School Association. He spoke of the great educational work of the Association, and also of the World's Sunday School Convention, to be held in the city of Jerusalem next year; 850 delegates will go from our country. They will be joined by many from England and Scotland; missionaries from India and China will be there; the thought and prayer of the Christian

world will go out to this gathering of Sunday School workers in the Holy Land. Rev. H. A. Bridgman, managing editor of the Congregationalist, was also introduced. He thought the time had come to leave the period of criticism and go forward, giving to the world a fresh vindication of our possession of a gospel and our confidence in this gospel. We have left behind some things, but we have a real gospel just as positive as Edwards ever preached, and power to present it in such a way as to attract and reach the masses. One duty of the hour is to reclaim for the church life and work some of the energy that is working in different channels. We need more college presidents like Mark Hopkins, who took hold so earnestly of the work of the American Board. Our religion also must take form more commensurate with the new spirit. We must do our Christian work, having in mind the fact that the world deals with large ideas. Our work should be an evolution in harmony with traditional Congregationalism, and with the Christian spirit in the local churches.

Inland Empire Letter.

By Iorwerth.

Rev. A. R. Johnson, S. S. Missionary of the C. S. S. and P. S. spent the month of April in Eastern Oregon. He prosecuted the work most vigorously, as his usual custom is, and with good effect. He began his work at Baker City. After canvassing that city, and deciding that it was not a favorable time to establish work there, he went to work to explore the country in all directions, visiting Union, La Grande, Hillgard, Perry, Weatherby, etc. New Sunday Schools were organized at Weatherby and Miles. Two other Sunday Schools at Irwin and Gilkisson, already organized, were, by request of the people, put under the auspices of the Society. The whole country along the line of the proposed new railroad into the Seven Devil country was explored. This is a rich region along the Powder River, adapted for hay, grain and fruit, and is settling up rapidly. In the hills are many mines, some of them producers.

There are opportunities for Christian work offering themselves in this region which needs to be availed of without delay. Mr. Johnson accomplished wonders considering the rough country he traveled and the inclemency of the weather, caused by the lateness of the season.

On his way home to Spokane, not deeming it expedient to go into the Sumpter mining country, he spent a few days around Pendleton. A Sunday School was organized near Pilot Rock, about twenty miles south of Pendleton. Mr. Johnson is expected to spend the month of July in Eastern Oregon also, probably spending most of his time in Umatilla County.

Miss Stone delivered her lecture in Pendleton on the evening of the 28th ult. to a fair audience. It was intensely interesting to listen to her natural but effective recital of the story of her capture and detention among the Bulgarian brigands. The following evening her lecture was delivered in the college chapel of Whitman College to an interested audience which filled the house.

Rev. Edmund Owens began his service with the Pomeroy Church last Sunday. He is entering upon a field of great promise, and we bespeak for him a prosperous pastorate.

Five new members were received into the church at Pendleton at the last communion. The same number were received into Pilgrim Church, Spokane.

Rev. F. A. Bowne has been well received at Springdale, Wash., and the work is prosperous.

With many others we expect a great feast of good things at the Congress at Seattle.

Oregon Letter

By Geo. H. Himes.

If it be possible to sing gospel love and truth, and reverence and worship into a congregation, The Dalles church will certainly achieve success in that direction. While hymn and anthem is most beautifully and satisfactorily rendered on every occasion of public worship by congregation and choir, the music on last Easter day was exceptionally fine, and even above the usually high standard. The theme was "The Dawn of Hope," arranged and mostly composed by Fred C. Pullin. It was not only highly pleasing in itself, but gave a fine manifestation of what the Sunday-school can do with perfectly new, and at all simple, music, on brief notice. While The Dalles church may possibly be lacking in many of the Christian graces, it does know how to sing God's praises in a way to inspire deep devotional emotions; and this comes largely from the fact that the pastor, Rev. D. V. Poling, is an accomplished vocalist, and an enthusiast in everything relating to music in its best sense.

The East Willamette Association held its seventh annual meeting at Butteville on the 29th and 30th inst. The spirit of the assembly throughout was most excellent. Unfortunately the locality, while a most delightful one, cannot be easily reached except by boats; and this interfered somewhat with the attendance. The veteran Rev. P. S. Knight was chosen Moderator. Eleven churches were represented by twenty-five pastors and delegates. Rev. J. M. Barber and his wife have a strong hold upon the people of this rural community, and aided by their parishioners in making the stay of all their guests most delightful.

It was with a sense of sadness that letters of dismission were granted to three of the most highly esteemed ministers in the Association, viz: Rev. T. H. Henderson, who has entered the service in Washington, under the direction of Superintendent Scudder; Rev. J. M. Dick, who also goes to Washington, and will engage in work as a Sunday-school missionary, under the direction of Superintendent Green; and Rev. Mac H. Wallace, who returned to the church in Detroit, Mich., where he began his work many years ago. All these brethren performed excellent work during the years they served in Oregon, and they will be greatly missed. The service of Rev. J. M. Dick at Hubbard, and in the surrounding country, was particularly successful, and his departure from that important field, in which he began his labors some six years ago when it was fallow ground, will be difficult to fill.

The Association greatly enjoyed having a number of visitors from beyond its limits. Rev. Elvin L. House and Mrs. House, Rev. H. A. Start, Mrs. F. Eggert and Supt. Clapp were among this number and were made corresponding members. Dr. and Mrs. House are excellent singers, and they used their talents in this direction in a way which was very helpful to the Association. Dr. House gave an address on "Spiritual Weaving," which was being highly enjoyed when the boat whistle was heard before he had finished, so that he had to depart for Portland; but Mrs. Barber continued the central thought of the address by a most appropriate solo, entitled "The Loom of Life."

The next meeting of the Asociation will be with the Central church, Salem, and the pastor of the Corvallis church will preach the Associational sermon.

The last evening was devoted to an evangelistic service, and several manifested a desire to lead a Christian life.

The sessions throughout were greatly enjoyed by the people of Butteville and vicinity, and have been the means of great helpfulness to the church.

The church of Oregon City had a sad experience last week in the death of their tenor singer, Mr. G. H. Mallinger. He and his wife went to Oregon City a few months ago for his health, coming hither from Maine. He was a most capable singer, and lent his talent to the work of the church without stint. He died as a result of a serious surgical operation, about two weeks ago. The last time he sang in the church will never be forgotten. He carried his part in a most impressive manner in the beautiful duet, 'Crossing the Bar." His death was immediately followed by that of Edward P. Rando, one of the most highly esteemed fathers in the church, at the advanced age of 83. He came to Oregon City in 1877, and at once identified himself with the Congregational church there.

Rev. G. W. Nelson has accepted a call to the Albany church, having resigned from his work at Ashland, and will begin laboring there June 1st. Rev. Evan P. Hughes, now serving the Astoria church temporarily, has acepted a call to Ashland, and will go there in June. Rev. F. D. Healy, who has given excellent satisfaction at Condon, will soon go to Summit, Idaho.

Rev. Edward F. Green began work at Corvallis on April 5th. He preached the first time on February 5th. This is a most important field. There are more than six hundred students at the State Agricultural College at this place, and the President of the college is in hearty sympathy with the Congregational church, and will aid in its financial as well as its moral support, although not a member of our communion. Both Mr. and Mrs. Green are excellent musicians, and this talent will aid them in getting hold of the young people.

The Christian Endeavorers of Hassalo-Street church, this city, recently furnished the church a piano for use in entertainments, the Sunday-school and Young People's Meeting.

This church is located in one of the best residence districts of this city, on a fine street, and very convenient to the car lines—facts which justify the founders in the selection of the site.

Today this church received four new members, and one person received the rite of baptism.

This will be a red-letter week in the history of Portland Congregationalism. It began most fittingly this morning with an excellent address by Rev. C. H. Daniels, D. D., of the American Board, who, with his wife, is on his way home from a visit to the Orient, followed by the reception of sixteen new members; eight on confession of faith and eight by letter. This afternoon Dr. Daniels addressed the men's meeting in the Y. M. C. A. rooms, and the music was furnished by Seid Back, Jr.'s Chinese quartet. Young Seid Back's father is one of the most prominent Chinese merchants in Portland, and his son is a native of this State.

This evening Dr. McLane will preach for Rev. J. J. Staub at Sunnyside church, Rev. Dr. Daniels will supply the Mississippi Avenue church, and Rev. Amory H. Bradford, D.D., will preach in the First church.

Tomorrow evening there will be a Congregational rally at Hassalo-street church, and Rev. Drs. Bradford, Daniels, McLean and Nash will be present. Afterwards the alumni of Pacific University, and friends, will give a banquet at Portland Hotel, in the interests of the institution, and it is expected that all these speakers will take will take place. The examination will occur in the afterpart.

Next Thursday the formal installation of Dr. House noon. In the evening Rev. C. R. Brown, D. D., of Oakland, will preach the installation sermon; installing prayer, Prof. C. S. Nash, Pomona College; charge to pastor, Rev. J. K. McLean, D. D., of Pacific Theological Seminary, Berkeley, Cal.; Right-Hand of Fellowship, Rev. W. C. Kantner, D. D., Salem; charge to people, Rev. Amory H. Bradford, D. D., Montclair, N. J.; Greetings from the Portland churches, Rev. E. P. Hill, D. D., of the First Presbyterian church.

This will be the second installation in the history of this church. It may not be amiss at this point to give briefly the history of the first installation. Rev. P. B. Chamberlain, a graduate of Bangor Theological Seminary, came here and held his first service on Nov. 18, 1855. This was his first pastorate. On October 13, 1857, he was called to the permanent pastorate, at a salary of $1,200 a year, to begin on Nov. 1st, following. The pastorate relation was dissolved March 21, 1862. by an ex parte council.

Portland, May 3, 1903.

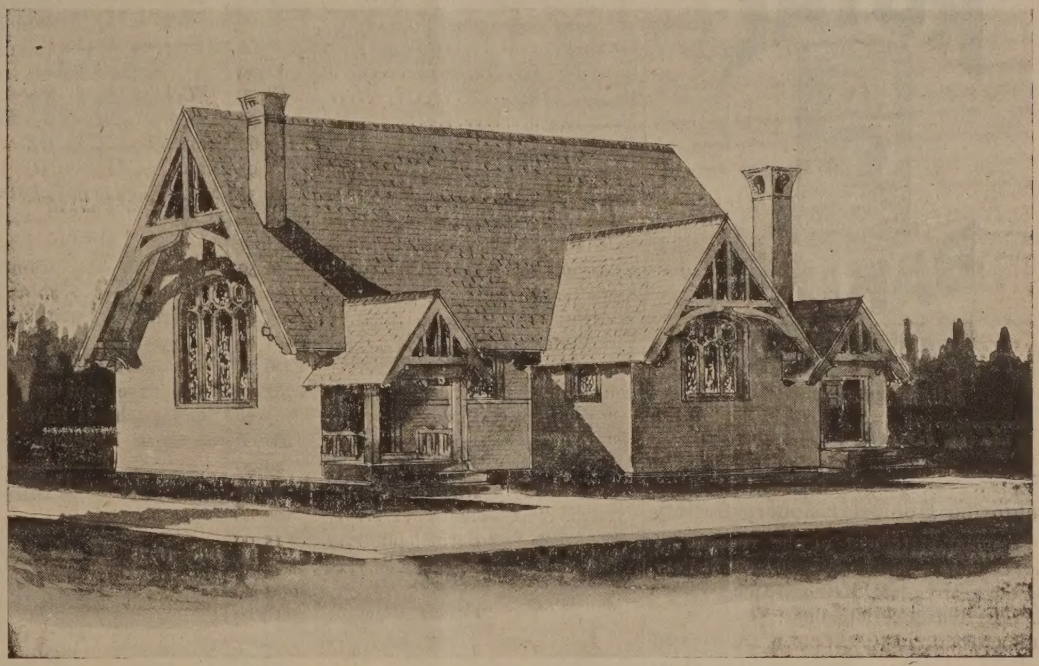
The Missionary Review of the World for May contains a very timely article on "The Macedonian Caldron," by Dr. Henry Otis Dwight, who lived many years in Constantinople. This scene of disturbance is the "Storm Center of Europe," and an important missionary field. Dr. Dwight's clear-cut article throws much light on the situation. An important contribution to this number of the Review is on "The Women of India and Intellectual, Social and Religious Reforms," by Mrs. J. T. Gracey. It shows that much progress has been made, but the evils to be remedied are still legion. Two papers on Islam in India and in Persia will repay a careful reading, for they show the hold that the false prophet has on the people of Asia and the methods by which they may be reached. Among other articles of interest are a biographical sketch by the editor on John Coleridge Patteson; an account of Dr. Charles Cuthbert Hall's visit to India; a description of the Pope's Jubilee in Rome, and a narrative of a Missionary Journey into North Borneo. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. $2.50 a year.

Quiet but persistent warfare is being waged on this continent against the cigarette. It is universally condemned by medical men, its evil effects are taught in the schools, and railway and other large employers refuse to employ boys and young men given to the habit. The use of the cigarette mitigates against a boy's welfare, physical, mental and moral. It serves no good purpose and fosters dishonesty, licentiousness, and ultimately, imbecility. Consequently, the cigarette has been made the subject of legislation in 43 out of 48 States, the result being a reduction of one billion in the number manufactured. Last week the Canadian House of Commons, by nearly three to one, carried a motion to prohibit throughout Canada "the importation, manufacture and sale of cigarettes." This act will greatly cheer all friends of the boys and will establish precedent for other legislative bodies.

No. 2. The Evolution of the Small Church.

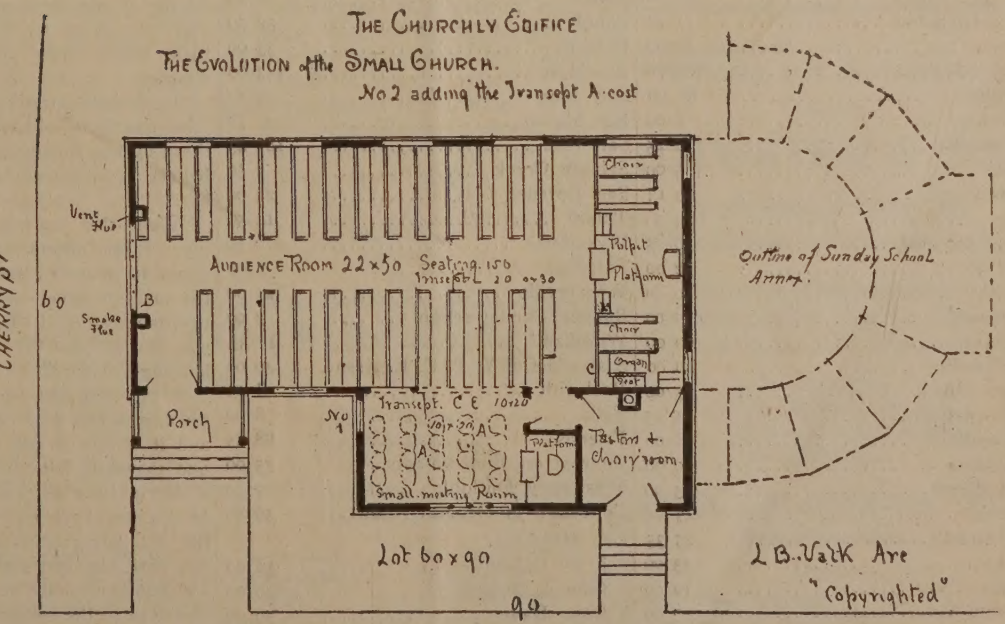
L. B. VALK, Church Architect, Office Stimson Block, ...Los Angeles, Cal.

The church is growing, pews all full, more room wanted, not much money in hand, yet Christian Endeavor has been organized and needs room—so we add on the Transept No. 1, using it as parlor or small prayer-meeting room as well. This photo shows how the Transept Annex will look; its cost $300, and a beautiful room it is, opening full into audience room, with light folding doors.



Erected at Salem, S. D.

The growth of this church has been rapid—the whole edifice is attractive. The minister has new life and every encouragement to win souls for Christ with such appliances at hand; so we see how fast it grows in religious life and activity. Now look at No. 3.



Plan Patented 1902. Same plan 25x28 feet wide.

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California Home Missionary Society

Financial statement of the receipts of the California Home Missionary Society for the year ending March 31, 1903, James K. Harrison Superintendent:

Antioch	$ 5 00
Auburn	35 00
Alameda	155 55
Angels Camp	10 50
Alturas	25 00
Byron and Bethany	22 50
Berkeley, Park	88 70
Berkeley, North	101 75
Berkeley, First	386 70
Black Diamond	11 25
Benicia	47 00
Cloverdale	66 70
Campbell	80 00
Cherokee	8 60
Cottonwood	4 25
Cotati	5 00
Decoto	9 13
Etna	24 50
Fields Landing	36 25
Fruitvale	32 00
Ferndale	50 00
Fitchburg	33 00
Fresno	60 00
Guerneville	20 00
Green Valley	55 00
Grass Valley	61 25
Haywards	32 00
Kenwood	30 00
Glen Ellen	25 00
Lincoln	45 75
Lockeford	25 35
Lodi	33 20
Loleta	12 00
Loomis	5 00
Murphys	11 55
Mill Valley	20 40
Railroad Flat	2 00
Martinez	59 45
Niles	95 50
Oakland, First	2,937 22
" Second	25 00
" Plymouth Ave.	19 05
" Pilgrim	153 35
" Market St.	2 72
" Oak Chapel	50 00
Oleander	25 00
Oroville	30 00
Pacific Grove	98 70
Paradise	8 00
Petaluma	110 60
Pescadero	14 95
Porterville	59 55
Picard	7 40
Palo Alto	41 11
Redwood	42 50
Reno	15 20
Rocklin	25 00
Rio Vista	51 00
Santa Cruz	206 75
San Francisco, First	1,787 71
" " Park	5 00
" " Fourth	60 00
" " Plymouth	28 40
" " Richmond	40 00
" " Third	200 00
" " Bethlehem	15 00
" " Bethany	65 00
" " Sunset	27 40
" " Ocean View	10 00
" " Pierce St.	3 00
Saratoga	108 00
Sebastopol	12 65
Sacramento	4 00
Santa Rosa	93 70
San Rafael	22 50
Soquel	18 15
Sierraville	32 50
Suisun	20 50
Sunol	52 50
Sonoma	35 00
Stockton	143 00
San Juan	49 50
San Mateo	37 18
San Jose	181 43
Salmon Creek	7 50
San Lorenzo	25 00
Tulare	14 50
Wyandotte	2 50
Palermo	7 00
Weaverville	21 00
Banner Sunday-school	3 00
Woodland	17 35
Alameda Co. Y. P. C. E. Assn.	40 00
Beckwith	8 25
Falk	8 00
Friends	88 55
Interest on Endowments	75 00
Missionary Outlook	7 50
Collection at General Assn.	59 80
Life Members:	
J. D. Colson	50 00
John A. Squires	50 00
Jesse Davis	50 00
Geo. W. Dickie	50 00
Geo. W. Scott	50 00
Dr. Geo. Mooar	50 00
Mrs. F. W. Fish	50 00
Mrs. Mary S. Hazeltine	50 00
Mrs. L. B. Sadler	50 00
Rev. O. G. May	50 00
Endowment:	
M. C. Hicks' Estate	600 00
Waimea, H. T.	100 00
Mrs. Jennie Bowen	100 00
Stewart Estate	125 00
Total receipts from Endowments, Legacies and Contributions	$10,597 00
Value of Missionary Boxes	1,060 30
Material donated churches	105 00
Total receipts	$11,762 30
Balance on hand from Contributions	230 89
Endowment Fund	1,509 25
Of the total receipts the Woman's Home Missionary Union have sent in	$1,423 85
Sunday-schools have given	72 77
Christian Endeavor Societies	358 73

Kindness.

One day last summer a poor old woman stood in the Babylon of one of the great railway stations. The long trains thundered in under the stone arches. The busy, never-ending crowds rushed by. Hackmen shouted; handcars trundled; gongs sounded; flagmen waved people off the tracks as new trains came crashing in. Our poor old lady did not dare to stir.

All at once a little girl noticed her. Just a little girl in a brown sack and a blue "sailor." Just a nice little girl with bare hands and a strap of books, and a dimple in one cheek when the other girls said something to her. All at once a little frown came and blotted out the dimple.

"Look here girls!" she cried hurriedly. "See that poor old frightened thing over there by the Boston and Albany! I don't believe she's got anybody to look out for her."

"Well, that isn't your lookout!" said one of the others, seeing that she was about to drop her satchel and run across the maze of steel tracks. "If you aren't the queerest girl! Do you suppose that you can look out for everybody that needs looking out for?"

"I can look out for one!" was the answer tossed back over the girl's shoulder, and it is safe to say that more than the one answered felt the sweet rebuke of it, if they did not all take it for a life motto. In a moment she was back again, piloting the old lady carefully, and never leaving her until she had signalled the right car and put her kindly on it, with an earnest direction to the conductor to be "sure and let her off at the right street." Then she was back with her girls again, laughing and chatting as gaily as if she had not stopped a minute to give an object lesson in kindness.—Baptist Courier.

That old copybook maxim finds its most forceful application in the waste of vitality, which is called "burning the candle at both ends." A woman is often tempted beyond her strength by domestic or social demands. Some day she awakens from this waste of strength to the woeful want of it. She has become weak, nervous and miserable.

For weak, nervous, run-down women, there is no better tonic and nervine than Dr. Pierce's Favorite Prescription. It restores the appetite, quiets the nerves and gives refreshing sleep. It cures local diseases peculiarly womanly which undermine the general health. It makes weak women strong, sick women well.

"No doubt you have forgotten me, but after you read my letter you will remember me," writes Mrs. Annie E. Moring, of 238 7th Avenue, S. W., Roanoke, Va. "In the year 1897, I wrote to you for advice, which you gave me free of charge. When I wrote to you I was a wreck; I could not walk straight for pains in my abdomen; could not sit down, lie down, or get any ease at all. I had what was called the best doctor here, but did not get any better until I went through a course of your medicine. I took eight bottles each of 'Favorite Prescription' and 'Golden Medical Discovery,' and ten bottles of the 'Pleasant Pellets.' I tell you the medicine made a cure of me."

Weak and sick women are invited to consult Dr. Pierce, by letter, *free*. All correspondence is held as strictly private. Address Dr. R. V. Pierce, Buffalo, N. Y.

Dr. Pierce's Pellets cure biliousness.

A Boy's Love for His Mother.

On that memorable May morning, the anniversary of which has just been celebrated as Dewey Day, a little powder-boy on the flagship was put in chains for leaping into the water against orders, to recover his coat. Admiral Dewey, kindly questioning the boy, discovered that the photograph of his mother was in the pocket of the imperiled jacket, and it was that that led the lad to risk life and violate orders. The admiral's eyes filled with tears, as he exclaimed, "A boy who loves his mother enough to risk his life for her picture cannot be kept in chains on this fleet!" and the lad was instantly released.

One of the surest ways to have a good time is to expect it. If we are looking for something to enjoy, we are not likely to be disappointed.—Girls Companion.

Why Good Nature Pays.

From purely selfish reasons, it is better not to be impatient. The man who keeps sweet himself will keep or make others sweet around him. The man who speaks his mind freely when things go wrong is taking a sure way to make things go still more wrong. To be sure, the self-controlled, sweet-tempered man, whose presence clears the atmosphere and is itself a benediction, usually is such from a higher motive than a merely selfish one. But his refusal to lose his temper reacts in his favor as surely as flowers unfold in the rays of the sun.

Our Worst Enemy.

One of the most persistent enemies that a man has to fight with is himself. That enemy has to be fought with at unexpected times, and at all times. Yet, if a man is determined to win the victory, he can be successful even in spite of all the advantages which self has in the contest. And what a victory it is to win in such a fight! Henry Ward Beecher says, forcefully, "No man is such a conqueror as the man who has defeated himself." God is with us in this struggle, and through him we shall have the sure victory.

Saved by Silence.

A young man sat chatting with some girls. Among them was a sweet, quiet young woman, known as a Christian. The young man, thinking to tease her, bantered her about her religion. The silly girls tittered, but the object of his mirth remained silent. Then, with the folly of youth and recklessness of impiety, he uttered many infidel objections to Christianity. She did not smile, nor look at him, nor seem to notice him. Then he continued his harangue, hoping to force her to refute something. But she maintained the same sweet, dignified silence. A vision of his own stupidity broke over the young man. He said afterward, telling the story, "That silence saved me."—Selected.

What we cannot do, or what we ought not to do, need not occupy our thought in comparison with what we can do and what we ought to do. And if the latter has its proper place with us, the former need not have any place in our thoughts or conduct. If we pay due attention to the "thou shalt," we need not concern ourselves with the "thou shalt not."—Sunday-school Times.

Don't underestimate your value, either, and think that what you think, say, and do doesn't count. Everything counts, and so does everybody, no matter how obscure. Strike the balance evenly, if you can; and, while not conceited as to your own worth, be ready to increase that worth at each opportunity.

Tihs will remind you that the pain of strains, bruises and sprains, common incidents of active out-door life, is drawn from aching bodies by Perry Davis' Painkiller, as a magnet draws bits of iron from sand.

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"Jerkily Good."

"Yes, Julia is good—usually," said a young girl who was running over a list of acquaintances in search of one who might be able and willing to help in some work she had undertaken. "If it happened to appeal to her in just the right way and right mood she would be the best of help, but that is what one can never be sure of with Julia. She is so—jerkily good."

She laughed a little over the phrase that came to her lips, but it was an apt description. There is a great deal of goodness—real goodness in its way—that goes by fits, starts and jerks, and cannot be depended upon to run steadily or smoothly. Its possessors sometimes wonder why others do not confide in them more, why their aid is not oftener invoked in causes they are willing to help. They know themselves to be kind-hearted and well-meaning, but their prejudices and unreasonableness, like their better impulses, are jerky, and no one can be quite sure which will be uppermost. It may be the chill or the fever which has the ascendency, and since feeling the pulse at long range is impossible, the timid let them alone.—Wellspring.

Letters of Recommendation.

A gentleman once advertised for a boy to assist him in his office. Nearly fifty applied for the place. Out of the whole number, he in a short time chose one and sent the rest away.

"I should like to know," said a friend, "on what ground you chose that boy. He had not a single recommendation with him."

"You are mistaken," said the gentleman, "he had a great many.

"He wiped his feet when he came in, and closed the door after him, showing that he was orderly and tidy.

"He gave up his seat instantly to the lame old man who entered; showing that he was kind and thoughtful.

"He took off his hat when he came in, and answered my questions promptly and respectfully, showing that he was polite.

"He lifted up the book, which I had purposely laid on the floor, and placed it on the table, while all the rest had stepped over it or shoved it aside, showing that he was careful.

"And he waited patiently for his turn, instead of pushing the others aside, showing that he was modest.

"When I talked with him, I noticed that his clothes were carefully brushed, his hair in nice order and his teeth as white as milk.

"When he wrote his name, I noticed his finger nails were clean, instead of being tipped with jet, like the handsome little fellow's in the blue jacket.

"Don't you call these things letters of recommendation? I do; and what I can tell about a boy by using my eyes ten minutes is worth more than all the fine letters he can bring me."—St. Louis Advocate.

Sermonizer vs. the Preacher.

To the preacher the sermon is a means; to the sermonizer it is an end. To the preacher the sermon is an opportunity; to the sermonizer it is a task. Hence the preacher is a free man and a master; the sermonizer is a subject and a slave. The preacher has something to say; the sermonizer has to say something. The preacher bears in his heart a great glowing ideal of what Jesus would have his people be; he feels with tenderest sympathy and keenest sorrow how far short of this they come, and, impelled by this ideal and a burning desire to lift his people up to it, he searches the Scriptures for a text which shall express it, and draws on all the resources of his reading and his experience for argument, illustration, and incident to commend it to their minds and hearts. The sermonizer carries in his head a general outline of theology, goes to his commentary for an appropriate setting, splits his thought up into the requisite number of heads, gives each a striking title, tacks on an appropriate appeal or application, and goes forth to face his audience.—Pres. W. De Witt Hyde.

A plain question: Do you really get the onl Painkiller—Perry Davis' —when you ask for it? Better be sure than sorry. It has not, in 60 years, failed to stop looseness and pain in the bowels.

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